

CHRISTIAN INTELLIGENCER

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A SERMON.

BY WALTER BALFOUR.

TEXT. "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way."—Matt. xiv. 14.

These words with their context, give us an account of a three-days meeting; and is the only one which was ever held by our Lord or his apostles, recorded in the New Testament. As it comes the nearest to one of our modern four-days meetings, I have selected this passage as the ground of the following discourse. I shall, —

I. Consider the principal things respecting our Lord's three-days meeting.

II. Advise to the four-days meetings, so celebrated in the present day. And,

III. Compare our Lord's three-days meeting with our modern four-days meetings.

The most rigid brevity must be observed, even to name the principal things I wish to notice under these three divisions.

I. Let us consider the principal things recorded respecting our Lord's three days meeting. The principal of these are the following: 1st. The place where it was held. It was on a mountain in Galilee, as stated ver. 23. "And Jesus departed from thence, and came night unto the sea of Galilee, and went up into a mountain and sat down there." There was no preconcerted scheme about, or previous appointment of this three days meeting. It was an occasional meeting, or was rather accidental. To this mountain our Lord retired, probably for rest and retirement, but such was his fame, and such the benefits the public derived from him, that the multitude followed him thither.

2d. The persons who attended it. These were, Jesus and his disciples. See the context, and Mark viii. 1-9. We are told ver. 30, that "great multitudes came unto him." Mark viii. 1, says the multitude was "very great." And in the context we are told, "four thousand men besides women and children" were assembled at this three days meeting. Some may think it resembled a modern camp meeting. But, that it bore little resemblance to it, or a four days meeting, will appear presently. Let us notice, —

3d. The grand object proposed at it.

What object had the multitude in view by attending this three-days meeting? Was it to seek religion? Was it to get religion? Was it to have their immortal souls saved from endless hell torments? This is the grand object proposed by camp meetings and four-days meetings; but was no object with the multitude attending our Lord's three-days meeting. What then was their object? Their object was that stated ver. 33—"And great multitudes came to him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them." Their object obviously was, not to have their souls saved from hell, but the bodily infirmities of the diseased healed. If it is asked—did none come to this three-days meeting to seek religion and have their immortal souls saved from hell?—I answer, nothing of the kind is recorded in the history of this three-days meeting, or any other meeting, which was ever held by our Lord, or his apostles. If this is denied, I demand that the text be named where such a thing is recorded.

4th. The effects produced by it. All the effects were produced, which the multitude anticipated. Their most sanguine expectations were exceeded; for after telling us that Jesus "healed them," it is added—"inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel." The multitude, did not wonder at seeing so many struck under conviction, sighing, and weeping, and praying to God, to save them from an endless hell; but at seeing so many healed of their diseases. They "wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk and the blind to see." And what they thus saw, led them to glorify the God of Israel. The expression—"and they glorified the God of Israel," seems to intimate, that the multitude on this occasion were chiefly heathen, for Galilee bordered on the Gentile nations. Is the phrase, "glory to God," so frequently vociferated in some modern meetings, learned from this expression? If it is, the misapplication is too gross to need refutation.

5th. How this three-days meeting ended.

We are told in the text—"Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way." Accordingly we are told, ver. 33-35, that our Lord wrought a miracle for the supply of their bodily wants. His compassion had been extended to all the sick in healing them. But it did not end here, for the multitude having used all the food they brought with them, Jesus says, "I will not send them away fasting." Why? What is he now careful

about? About what is his compassion now exercised? "Lest they faint in the way," and so he feeds them before they departed. But do not many believe, that the compassionate Saviour, who was afraid to send the multitude away fasting, lest they should faint by the way, will, after all, send multitudes away to hell, whether they faint under its sufferings or not? And if the history gives us a full and fair account of this three-days meeting, it begins and ends, without the compassionate Saviour saying a word about, or saving from hell a single soul of this vast multitude. None of his compassion is shown to them, nor is a word said as if their souls needed to be saved from hell. We are informed that he cured all, fed all, but saved not a single soul of all this multitude from endless hell torments. But yet, all departed to their homes happy. Not one departed, complaining that he was neglected, or was disappointed in his object in coming. At the breaking up of this three-days meeting, no other three-days meeting was appointed, either in this mountain or in Galilee, or at any other place. No, nor were there any anxious meetings, appointed in the neighborhood, for the benefit of those who were very desirous to have their souls saved from hell. No, nor were meetings appointed every night in the week, to keep up an excitement among the new made converts, and for the purpose of frightening more; there was not even a prayer-meeting appointed at 5 o'clock in the morning, or any other meeting whatever.

Alas! what a dead, dull three-days meeting this was. Well, was there any list made out, of the whole made, half made, or quarter made converts at this meeting, as is done at modern four-days meetings, for the purpose of being published, to get up a revival in some other place? I find nothing like this stated. There is to be sure a list made out, but materially different from this. It is this—"And they that did eat were four thousand men besides women and children." But not a word is said about any one who had obtained a hope and joined the church; or of others who were under conviction; or of any who were anxious and seeking religion. Our Lord was a poor revivalist preacher; he had no faculty at getting up a religious excitement, and saving immortal souls by the hundred at a three-days meeting. This will be seen by, —

II. Considering four-days meetings, so much celebrated in the present day.

Our inquiries here shall be directed, 1st. To the origin of four-days meetings. They are very much in fashion, but are not like fashions in dress, an imported article. They came not from London or Paris, but are of American invention. Our Methodist brethren, have the honor of inventing and introducing this modern religious fashion of four-days meetings. Must orthodox sects adopt them, but without giving credit to the original inventors. Their existence seems to depend on them. It is now found, that more converts can be made, sometimes at a four-days meeting, than were made formerly by ministers in the course of a long life time. Observing their magical operation among the Methodists to produce this effect, they are now in extensive operation amongst most orthodox sects throughout the land. If the converts made are all genuine converts to Christ, they bid fair to supersede every other scheme, human or divine, in producing conversions. But whether the converts made by this new invention, will wear as well as those made in the original way, by understanding and believing the gospel of Christ, remains yet to be proved. This new invention for making christians is within the recollection of every school boy, and a few years will determine its success. One thing is certain, if it does succeed, Jesus Christ and his apostles were very dull, not to have invented four-days meetings eighteen hundred years ago; for many millions now in hell might have been in heaven, if many things received for truth be true. We have been accustomed to think, that the wisdom of God, as far exceeds men's inventions in religion, as light exceeds darkness, or wisdom folly; nor will it be an easy matter to change our opinions on this subject. We will remember the day when Dr. Morse, and other Congregational ministers whom we could name, would have beheld our four-days meetings and the converts made at them, as a piece of Methodistical fanaticism. But necessity has no law; for if the Congregationalists did not adopt this new invention of the Methodists to make converts to their sect, they must retire into the shade, if not become extinct. Any thing will answer, to keep a sinking ship afloat, if it is light.

2d. Their object, or design. The professed object of four-days meetings is, that a greater number of souls may be saved from hell, than were saved in the old slow way, of preaching on the first day of the week. But facts show, that to make converts to the sect, is the real object of them. It was seeing the success of the Methodists in making converts to their sect, which led the other sects to adopt this invention of theirs. It was perceived this new invention increased the Methodist sect and diminished others, and as a matter of human policy, indeed of self-defence, it is now generally adopted by the orthodox sects in the land. Again, if the real object of four-

days meetings is not to make converts to a sect, why is not one four-days meeting for a town sufficient? This does not answer, for each of the orthodox sects must have one. Like the players at the Theatre, each must have his benefit; and the sect which has the best faculty to work on the passions, and frightening people into their creed and measures, succeeds best. But if in a town, several sects join together in holding a four-days meeting, of what consequence is it, if the converts made are saved from hell, what particular orthodox sect they join? But who does not know, that if the converts made join one sect, the others are sadly disappointed? And who does not perceive, the quarrelling and scabbling, there is sometimes about the just division of the converts made? Like a joint concern in fishing, as all were equally concerned in casting the net, and frightening the fish into it, so all look for their share of the fish caught, be they few or many. And if none are caught in their net, all sects look sadly disappointed, and begin to complain—"Lord we have toiled four days and have caught nothing." If they would openly confess, that four-days meetings are held to make converts to the different sects, they would at least show themselves to be honest men.

3d. The persons who attend them. The persons who attend four-days meetings, may be divided into the actors, and those acted upon. 1st. Let us notice the actors, or actors at four-days meetings. These are the ministers, the deacons, and church members in the place where they are held; each of whom have their part assigned them in this religious farce, which sometimes ends in a tragedy. But a number of clergymen from the vicinity also come there to assist; indeed do most of the work, for the minister of the place would be ashamed to say and do, what passes frequently at four-days meetings. He in his turn, goes and does for them, what would not be suitable for them to do at home. Sometimes, deacons and members of the churches also attend to help in the work intended to be accomplished. Besides, famous revival preachers, sometimes come from a distance to ensure success, for they can say wild and extravagant things with a better grace, than ministers who live in the vicinity of the place. The more they can terrify the people, so much the better. But it is said also, that the spirit of God usually attends four-days meetings, and unless he is there, no good can be done; no converts would be made. Some twenty or thirty years ago, it was said, the spirit of God visited a town occasionally, as it pleased him, but now, a four-days meeting seldom fails in securing his presence. The spirit of the Lord is now at the nod of the clergy, whenever they are pleased to hold a four-days meeting in any town throughout the United States. Such are the principal actors. Let us now notice, 2d. Those who are acted upon. A large majority of them are women and children. The females are generally young, simple, inexperienced, and uninformed, and are the very materials suited to the purpose of the actors. But if the spirit of the Lord produces the effect at four-days meetings as is confidently asserted, he must have a singular partiality for young females and children, for they are the principal part of the converts. But there are also some men at four-days meetings; and these may be divided into several classes. 1st. Married men, who must go to visit meeting, and to as many meetings as their wives please. There is no peace at home if they do not. To avoid family war, and going to different meetings, many men submit, but submit with reluctance, to this petty government in religion. 2d. There we see also some young men, who are either looking out for wives, or are already engaged to females, who are members of orthodox churches; some of these must be there, if not to seek and get religion, at least to wait on the ladies, and show them, that they are not opposed to their religious notions. But if this petty government in religion is voluntarily adopted before marriage, no man ought to murmur at it, after marriage. But a well informed conscientious female, must feel contempt for a man who thus violates his conscience, and acts the hypocrite to please her. Such a female will cheerfully grant to the man she loves the same liberty in religion which she claims as her right. And no man can continue to love or respect that female, or her religion, if she dominates over his conscience; and yet he does not attempt to control hers. But alas! how many men attend orthodox meetings; and four-days meetings, from improper female influence. 3d. Some attend four-days meetings, and in words approve of them, from self-interest. It would injure, if not ruin their worldly business, if they did not. Some men's living depends on the zeal they show to some particular creed or sect. Self-interest, is with some the strongest argument they know, that the creed is true and their sect is orthodox. If they renounce them, they must lose some, if not all their customers. Besides, if I am correctly informed, some parents have hired their children at one dollar per day, to attend four-days meetings. It would not surprise me, if some sects published that a premium shall be given to those who attend four-days meetings, get religion and joined them; and that the premium shall be, ac-

cording to the wealth and influence of each individual. It is certain, some sects have large funds laid up against such a day of need. Many would treat four-days meetings as mere fanaticism, if their temporal interests was not in the way. 4th. I shall only add, some attend four-days meetings from mere curiosity, or being over-persuaded by their zealous neighbors, or relations.

4th. How four days meetings are carried on. My limits only permit me to notice, 1st. the number of the religious exercises. These are, prayer-meetings early in the morning, three or four sermons preached during each day, with prayer-meetings exhortations during each intermission; and an inquiry or prayer-meeting after the public services, which sometimes continue to eleven or twelve o'clock at night. And all this routine of exercises goes on for four days, sometimes for more, and receives the name of a protracted meeting. 2d. The grand topics insisted on at these meetings. These are not generally the peculiar tenets of the sect, such as election, reprobation, the trinity, &c. No; the topics dwelt on are, the value of the immortal soul, and the certainty of its going to endless hell torments, if not saved from them. Free agency, what they can do, what they ought to do, and must do, if they intend to be saved. And the preachers never fail to tell them, how very anxious they are, for the salvation of their poor immortal souls, which are ready to sink irretrievably into hell. These, with kindred topics are dwelt on, and the torments of hell are described in a very particular and alarming manner. Hell is held up before the imaginations of people in such language, that the stoutest nerves must be shaken, unless fortified with a well instructed understanding in the knowledge of the scriptures. The tones of voice, the gestures, and whole manner of the speakers, are adapted to give their descriptions effect. Moreover, they are told, that the spirit of God is actually present in the place, and is striving with them. They are urged to get religion now, or it never may be had, for the spirit may leave striving with them. Their day of grace from this moment may be ended, and their case, henceforth become utterly hopeless. Sometimes they are told, the angel Gabriel is hovering over the meeting, and is on the wing, ready to depart to heaven, to report their hardened condition. And the preacher, lifting up his eyes and hands entreats Gabriel to stop a little longer, before he wings his way to the throne of God. One or two persons, are frightened at this nonsense, if not blasphemous. They begin to sigh and sob. This affects a few more, and what the preacher's art began, sympathy and the scenes around finishes. At the end of the four days, sometimes a number are thus wrought on; for what nervous system did God ever make, which would not be agitated in some way or other; surrounded with such a tempest? If it did not yield in the way the preacher designs, it must be roused to indignation at his impositions. 3d. How the converts made are managed and disposed of. During the four-days, all those frightened, or apparently affected, are carefully looked after, must stop after meeting to be prayed for, and instructed what they must do. They are told, the effect produced on their feelings, is the work of God's holy spirit, and further exertions are made, to deepen and increase such feelings. Questions are put to the converts about how they feel, not about what they understand of divine truth, and the questions are so put that the answer is given along with them. Now comes the ultimate object of the actors, the converts must join the church. No time about this must be lost, lest they cool down, or come to their right mind, or some other sect pick them up, and all their labor is lost. 4th. The use which is made of such a four-days meeting; to produce a similar effect at a distance. To produce this, a list is made out of the number of the converts made, with the attending circumstances, and exaggerations. And sometimes a few lies are told to render the account the more pleasing and remarkable. For example, it is said, under this wonderful revival, Unitarians and Universalists are of the number converted. But when the account has been investigated, no such thing had happened. And what if it had been true; do these people report also, the daily conversions from orthodox ranks to Unitarianism and Universalism? and that without any such unscripural and fanatical measures to produce them? Yea, do these people report how many of their most intelligent men they drive from them, being ashamed of such ridiculous measures in support of their sect? No; nor do they report, how many infidels are made by such an exhibition, calling it the religion of Christ, and the work of the spirit of God.

5th. The effects produced by them. 1st. Let us notice their effects on the converts made. Are the converts aged men? Well, are they taught to be "sober, grave, temperate, sound in faith, in charity, in patience"? Are they aged women? Well, are they taught to be—"in behavior as becometh holiness, not false accusers, not given to much wine"? But, as the converts are chiefly young women, let us see what the effects of four-days meetings are

on them. Are they led by them to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Titus ii: 1-6. Do they learn in silence with all subjection; and do not usurp authority over their husbands?—See Titus ii: 1-9. 1 Tim. ii: 9-13, and 1 Peter, ii: 1-3. With many other texts I might cite, descriptive of a female christian, living under the influence of the religion given by Jesus Christ. Permit me then seriously to ask—are the fruits, which these and similar texts describe, the fruits brought forth by the converts at four days meetings? Does that female love her husband, who is the mistress of his conscience as well as her own, and who usurps such authority over him, that there is no peace, unless he goes to her meeting, and subscribes faithfully, to whatever her minister pronounces to be orthodox or truth? Who will say, that such a female learns in silence with all subjection to her husband, who suffers any man thus to control both her and her husband? She only begins her own degradation by so degrading him, and makes the parish priest, master of their consciences, and all their concerns.

Again—Does that female love her children, who puts them to bed, deserts her husband and her own fire-side, and almost every night in the week, is found in some religious meeting, and whose time is employed in promoting some sectarian project? Her dirty, disorderly house, her children's unmade dirty clothes, all testify, she would adorn her religion much better, with the needle or broom in her hands, or being at the wash tub. But whatever her husband may say, whatever her children's comfort may demand, whatever domestic misery may be produced, her endless going to meeting must not be omitted. All the orders of her church and ministers must be obeyed. They have a secret, undefined influence over such females. But such are not the elect ladies, who will ever win their ungodly husbands by beholding their chaste conversation coupled with fear. No, such are the religious wives who, treating their husbands as fools, drive them to the grog shop, the gambling table, or a worse place, not finding a home at their own firesides. So far from such pious converts being "keepers at home, good, obedient to their own husbands," their piety chiefly consists in going to meeting, and being obedient to the minister. The numerous meetings he appoints and his endless sectarian projects are attended too, with more pleasure than the wishes, wants, or commands of the husband. Indeed, the minister finds so much employment for them, that domestic concerns are but of secondary consideration. His work compels them to be keepers abroad, keepers at meeting, and obedient to him. In vain do the husbands of such females remonstrate with them, for the minister rules them; and they rule their husbands. He dictates, the wife obeys, and the husband must submit. He rules all the concerns of the family, except in providing for it, which he leaves to the husband. And, when the poor husband returns from his labor, he finds his house in disorder and the children, in an uproar. He asks—where is your mother? The poor children reply, she is gone to meeting—or, she is gone to Mrs. A's, to make clothes or knit stockings for the children in the Sandwich Islands. With a sad heart he eats his supper, which his good godly wife was kind enough to set down by the fire for him. He puts his children to bed, and retires to rest his weary limbs for the labors of the coming day; and after ten or eleven o'clock at night; some pious brother sees her safe home. If he complains, or grows angry, he is sure of a certain lecture, which may last until morning, with, perhaps, some exhortations about the importance of attending to the concerns of his soul. The husband must be a natural fool, if he is converted by such a wife or to such a religion.

Sometimes the converts at four-days meetings are children. Well, does their religion lead them to be obedient to their parents? No, for they are sometimes taught to disobey them. They must now obey their religious teachers in going to their meeting and as many meetings as they appoint, and continue at them until midnight, if they desire it. All parental authority is set at defiance; and if parents remonstrate against such proceedings, will not allow their children to attend such meetings, or to such improper hours, they are taught, to consider this persecution. The parents are denounced as cruel persecutors and are probably named in their prayers as subjects for the Lord to convert. Thus, parents are not only disobeyed, but insult is added to disobedience. But it more commonly happens, that the converts made at four-days meetings, are female help in families. Well, let us ask, do they learn—"to be obedient unto their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things." Titus ii: 9, 10. Let the families, who enjoy such help, say, if they are any better, or are even so good, as those females who make no pretensions to

such wonderful conversions. The continual complaints, and the endless changes of help in families, are no great evidence, that modern conversions make better domestic. We have heard some members of orthodox churches declare that they would rather have strangers, making no profession of religion, than the sisters of their own church for help in their families. Why? Because they thought their piety, their being sisters, made up for all deficiencies, and made them proud and insolent.

It would be very difficult to say, what particular good effect is produced on such converts, except it be, their voracious appetite for religious meetings to the neglect of domestic duties. Their understandings are not instructed in divine truth, their morals, are no better, and their tempers and dispositions are often made worse. The person, who before was open, affable and agreeable, is now made reserved, morose, and disagreeable, by being converted after the modern orthodox fashion. Nor is this all; some become melancholy, some mad, and some are driven to suicide by modern revivals of religion. To enumerate all the personal, domestic, and other mischiefs which result from them, would require a volume. I shall only notice briefly,

2d. The effects of four-days meetings on the community at large. I begin then near home: Some of the best men and women in orthodox churches, are disgusted at such proceedings, under the name of revivals of religion. Again, they are leading many rational and intelligent men, to treat all serious religion with indifference. And, not a few are driven into open and avowed infidelity, by such things being palmed on the world for the religion of Jesus Christ. Who that knows any thing of his religion taught in the New Testament, will pay any regard to such fooleries under the name of his religion? And all who do not learn their religion from this source, are likely, either to rush into the arms of infidelity to avoid this modern fanaticism, or be driven by it, into all the endless projects of the self-styled orthodox. But their effects will be more apparent, when they have brought forth their fruits to perfection, for they have not yet had time to do this. Then, the "moral desolation in the land," which Dr. Beecher predicted from them, will be apparent.

Concluded in our next.

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDNER, FRIDAY, NOVEMBER 4.

TOTAL DEPRIVITY.

The doctrine of total depravity, as held and urged by the Calvinists, supposes that human beings in a state of nature, are wholly disinclined to all good and prone to all evil,—being, indeed, incapable of conceiving a good thought or performing a good action.—This doctrine—disheartening as it is to all who would be found in the way of righteousness—lies necessarily at the very foundation of the Calvinistic system of theology. For, admit that it may not be true, and whence the necessity of a total, radical, nay a supernatural change of heart? If man is naturally capable of loving and serving God, he surely needs no new transformation of soul—no new creation of heart. At most, he only needs to improve upon a principle already inherent, or to build upon a foundation already laid. And again, if man be not totally corrupt, he is not wholly abominable in the sight of his Maker, not entirely obnoxious to His displeasure, and if so, not exposed to all the consequences of the wrath of God as described in orthodox creeds and confessions. Indeed remove this prop, and the whole system of modern orthodoxy, with its machinery of supernatural conversions, terrors and falls in ruins. The friends and promoters of those conversions know this fact full well; and hence their solicitude to maintain, as far as public opinion will allow them to maintain, the doctrine of total depravity. We say "as far as public opinion will allow them"; for such is the improved state of public sentiment, that it will not approve and patronize the doctrine in all the naked features by which it was formerly exhibited. The creature, now, must be clothed in the fashionable dress of the times, and its deformities be covered over and concealed as much as possible. It must submit to tight lacing and distortions arising from other causes.

Now it will be a sufficient test of the truth of this doctrine to inquire, whether God, as a merciful and just being, could consistently with his own character and perfections, require of men what they have no ability to perform, and then punish them forever for not performing it! The Calvinistic system certainly involves this horrible inconsistency. Many attempts we know, have been made to evade this charge of inconsistency; but all to no good purpose. After all the ingenuity which has been expended upon the subject, the fact must come back to its original statement, that God has made men incapable of doing any good, and yet has required a perfect obedience under the penalty of everlasting punishment in hell. Take the doctrine, turn it over and change it as you will, still it comes to this again at last. Like our ingenious neighbor, Macomber's lute across the street; you may fold it into any shape you please, but after all, its elasticity will bring it back again into its original shape—you cannot compel it to remain a work-pocket nor a purse; it will still be a lute.

The Scriptures all over, most certainly, consider man an accountable being; he is addressed as such throughout; but how can there be any accountability where there is no power to perform what is required? How can a man be to blame for doing what he is compelled by the original law of his nature to do or for not performing what, by the same law, it is utterly impossible for him to perform? The questions answer themselves in their own statement. It is vain—it is absurd—to contend for the doctrine of total depravity, with the fact in our face, that God has required of his creatures the performance of any duty.

We maintain that man is born into the world, as Adam was, perfectly innocent—capable of receiving any impression upon the pure white paper of his mind: That he is naturally as capable of doing good as he is of doing evil; and that his criminality consists in misimproving his powers and doing wrong when he has equally the power of doing right.

Will it be asked then, how it comes to pass that the world from all time, has so abounded in wickedness?—We answer this by denying the assumed fact. We know, indeed, that the orthodox have been in the habit of representing every action of man as sinful, and affirming that the whole world is terribly wicked, excepting such portions of it only as have been made the subjects of their supernatural conversions. But we know too, that they look only on the dark side of the picture; and this for the purpose of finding supports for their own dark and appalling views. We, on the contrary, believe there is more light than darkness, more prosperity than adversity, more joy than sorrow, more pleasure than pain, more happiness than misery, more virtue than vice in the world. The proof that this is the case is easily to be found in the fact, that instances of adversity, sorrow, pain, misery and vice, on the narration, strike the mind with more surprise and wonder as more extraordinary and unusual things, than the relation of cases of success, joy, pleasure, happiness and virtue. Were the preponderance on the other side; were there more misery than happiness, more vice than virtue, our surprise, and astonishment would also be on the other side. Did we hear of a case of health, we should be as much surprised, as we now are at the mention of sickness. And so for all the other opposites which we have mentioned.—The truth is, had no many portions of the world are, on the whole it is not so bad as gloomy fanatics would represent it. Look out into society, and shall we not find every where more virtue than vice prevailing?—Well, such a fact corroborates the view we have taken; that men are not naturally and of necessity wholly depraved, and that they are as capable of doing good as of doing evil. This fact is an axe which lies at the root of Calvinistic orthodoxy. In the face of it, it is impossible for that system to stand.

CHRISTIAN PREACHER—VOL. 2.

The second volume of the Preacher will commence in January next. We have written our venerable father, Rev. HOSIA BALLOU of Boston, for a Sermon to fill that No. We are assured of the readiness of the Universalist clergy in all parts of the Union, to contribute their labors for the benefit of the work.—An increase of three hundred subscribers for the next year is indispensable. There are several towns in Maine, where we most confidently looked for generous lists of subscribers, for the current volume, in which hardly one of our brethren has subscribed for the work. This fact has been quite unaccountable not to say mortifying to the Editor. He does hope and expect to receive encouragement from such towns for the next volume. There are others where our friends have done nobly. A sense of gratitude towards our patrons there, is impressed upon our heart. We fondly hope they will, one and all, continue their subscriptions through another year. Two volumes bound in one will make a book of much better proportions, than one volume bound singly.

The price of the work is so low, that in these times of good business, none need hesitate to take the work on that account. Every one can find a dollar a year for the sake of obtaining a volume of twenty or thirty original Sermons.

The Editor looks to the Agents of the publication, and wishes them to do him the favor of helping him to increase the list of subscribers to the requisite amount. No favor shown him on this subject shall go unrequited. He is thus urgent in this request, because he has personally assumed a risk which he cannot sustain without a cheering countenance and friendship from his brethren on whose liberality his dependence is placed.

A PALMABLE HIT.

The following is from the Eastern Republican, a secular paper in Bangor. The editor who writes it, if we mistake not, is a Baptist; the hit, therefore, upon the Orthodox is the more palpable. Our readers will recollect the fate of the garments given to the clerical students, as we told them the story some time since.

The last Christian Mirror contains the vote of a religious meeting lately holden at Machias, to raise \$250 annually, for the Theological Seminary in this town, and appointing agents to collect the same.

We would suggest a scheme for raising a part of that fund, which is this: Let some 20 or 30 once tidy, comfortable home made vests and pantaloons, the contributions of pious country spinners and cent societies to that institution, which laid, a treasure that *moths did corrupt*, several years in the garret of an office once occupied by the Treasurer or Steward of the Seminary in question and subsequently by ourselves, be exposed for sale, at Public Auction. We will advertise them gratis. Though now unfit for use, they would sell high, being robes of charity. From a careful and repeated examination of these articles, donations from the pious poor to clothe poor students, but rejected by worldly pride as too mean, we should think them originally worth from \$2 to \$3 each, and full good enough for the wear of such a herd of wild Ass's colts as have been seen browsing and braying about the country.

MORE EFFECTS OF ORTHODOXY.

Orthodoxy is doing a desolating and fatal work all over the country. The accounts of persons driven to insanity and suicide by the means of "protracted meetings" multiply so rapidly, that we find it impossible to preserve any thing like a full record of them. The following is from the N. H. Patriot.

"A young lady, genteelly dressed and of interesting appearance, came to this town in one of the Boston stages, last Thursday, and stopped at the Columbian, whose mind seems a complete wreck. She can neither tell where she came from, nor where she is going.—Her only inquiry is for a 'four days meeting,' and the few words which she utters, relate to the excitements which are now the almost sole business of the clergy of a particular sect, and of the people over whom their influence extends.

The Norwich Journal states: "Mrs. Aurelia, wife of Alba Lyman, of Guilford, made an attempt to put a period to her existence, by cutting her throat with a razor. Surgical aid was immediately procured, but it was too late. Mrs. Lyman had been a professor of religion for a number of years, and in the judgment of charity, a pious and sincere christian. She

was impelled to the fatal act, under the belief that she had been unfaithful and insincere in all her acts since she made a profession of religion."

A Boston paper states that a lady from Maine was recently brought to the insane hospital near that city to be taken care of, she having been driven to derangement through the influence of orthodoxy. From motives of personal delicacy, the editor chooses to conceal the name and place of the lady's residence.

A case has recently come to our knowledge which is peculiarly painful to us. A lady of our acquaintance, hitherto sustaining an excellent character as a wife, mother and neighbor, has been driven to despair and insanity by a four days' meeting, and sent to the hospital in Hartford. If these revivals prevail, the government should take measures to establish insane hospitals in every State in the Union.

FOUR DAY MEETINGS.

ORTHODOX AUTHORITY.

The following opinion of four day meetings, is from the Boston Telegraph, the most ultra orthodox paper in New-England—so orthodox, indeed, that it holds little communion with the Boston Recorder. The article consists of a Letter from a Calvinistic Clergyman at the South, with the Editor's, Rev. Moses Thatcher's, remarks thereon.

"These protracted meetings serve to break down the distinction between the Sabbath and the business of the week.—Doubtless the attempts of the Roman Catholics to convert the days of the week into Sabbaths, has greatly contributed to bring the true Sabbath into neglect and contempt. And it is more than possible, that the multiplication of days for public worship will have the same tendency. I fear that many of the warmest advocates for these protracted meetings, do even now think more highly of the four days which they have set apart for public worship, than of that one day in seven which God has sanctified.

"These protracted meetings have a tendency to counteract the design of a preached gospel. They are intended by their partisans to be considered not as ordinary, but as extra-ordinary seasons; as furnishing such means of grace as cannot be enjoyed under the ordinary preaching of the gospel. They have, therefore, a direct tendency to lead generations to undervalue the ordinary preaching of the word, and to fix their hearts almost exclusively upon such extraordinary seasons as a harvest of spiritual good to their souls. Ordinary sermons must be lightly appreciated. I might have said, that this will be the case with sermons whether ordinary or extraordinary. For in order to support these protracted meetings, light must be converted into heat, and sermons into mere declamation. It will not do for ministers to study the truth, or for the people to reflect. It would kill such excitements as depend merely upon four days meetings.

I am opposed to four days meetings because I think they have a tendency to multiply spurious conversions. It is not denied that genuine conversions have been occasioned by them. Doubtless genuine conversions have taken place at Methodist Camp meetings. And yet I am opposed to them, because I believe that more good can be done in a way productive of less evil. I have no doubt that such meetings as serve to excite the passions without enlightening the understanding, are eminently calculated to produce false hopes. And these I consider imminently dangerous to those who embrace them, as well as to the spiritual interests of the churches which are so deceived by them as to admit into their fold wolves in sheep's clothing.

I am opposed to protracted meetings, because I think they lead to a substitution of human inventions for the divinely appointed duties of human life. We have no right to substitute even one duty for another. We must not substitute secret duties for public, nor public duties for secret. We must not substitute either secret or public duties for social, nor social duties for these. Every duty is to be performed in its proper place. Now if it is wrong to substitute one duty for another duty it is more so to substitute human inventions for duties of divine appointment. To induce men to do this has been the policy of the devil in every age of the world. In this respect, he has been remarkably successful in the Roman Catholic Church. For the Christian ministry, the Catholics have substituted an ecclesiastical hierarchy.—For holy time, they have substituted a multitude of holy days. For the two Christian sacraments, they have substituted seven of their own invention. For the reading of the scriptures they have substituted the dogmas of the pope, and the traditions of the church. For the worship of God they have substituted the worship of images and the invocation of saints and angels. For repentance, they have substituted penance and for hell a purgatory. I do not mean to compare the friends of the new measures to Roman Catholics. But I do think that four days meetings, especially as connected with the new measures, are to a certain extent a substitute of human inventions, for the duties of divine appointment. I believe it is utterly impossible for a whole congregation to attend meeting four or five days in succession, without neglecting some of the positive duties of life.

Editors remarks: "Now it is candidly our opinion, that although protracted meetings may be productive of some good, yet they are not of divine appointment, and in their final results, will be the occasion of a permanent degree of evil. This being our opinion what is our duty? Can we consistently be silent? If we have real objections to four days meetings, can we be faithful to what we deem the cause of truth, and yet not state these objections? If others think differently from us, they have an equal

right, with us, to give their sentiments to the world. They do indeed, give their sentiments to the world; and who complains of them for so doing? But, if our objections against protracted meetings and the new measures are not valid, they can be refuted; and if what we have published as facts, in 'Letters from the West,' are not true, they can be contradicted. Let the advocates of these meetings and these measures, then, come out, openly, and honorably and fairly, and meet us either in facts, arguments or scripture testimony."

NEW SOCIETIES.

We learn from the Genius of Liberty, a Universalist paper published in Jamestown, N. Y. that a Society of Universalists has recently been duly organized in the town of Lodi in that State. At the first meeting, five brethren were chosen as Trustees to manage the affairs of the Society, and a Constitution, consisting of eight pertinent and salutary articles was adopted.—Br. Skeele labors at present with this society.

The last Trumpet contains an account of the formation of a Universalist Society in Bedford, N. H. known by the name of "The First Universalist Society in Bedford, N. H." After unanimously adopting a Constitution, the following officers were chosen for the current year, viz:—

Dr. John Wilson, Moderator; Capt. John McAlister, Clerk; James Durrah, Treasurer; Thomas Rundlet, Thomas Barry, and Andrew More, Trustees.

CONVERSION IN THE MINISTRY.

Rev. Alonso Chapman, a clergyman of the Methodist Episcopal Church, residing in Smithville N. Y. has renounced the doctrine of endless misery and embraced the truth of God's universal grace and salvation.

NORTHERN ASSOCIATION.

This Universalist Association held its annual session in Shoreham, Vt. on the 5th and 6th inst. Br. W. Skinner, Moderator, and Br. J. Moore, Clerk. Sermons were preached by Brs. W. Bell, J. Moore, I. D. Williamson, J. Bradley, W. Skinner and C. F. LeFevre. The next meeting of this body will be held in St. Albans, Vt. on the 1st Wednesday in Oct. 1832.

ANOTHER CONVERSION.

We learn from the Utica Evangelical Magazine, that a Presbyterian Clergyman of Havana, N. Y. has lately embraced the gospel preached unto Abraham, and is now laboring occasionally as a Minister to the Universalist Society in that town.

REMOVALS.

Br. Allen Fuller, formerly of Middleboro', Mass. but more recently an itinerant in the interior of New York, has accepted an invitation to settle with the Universalist Societies in Newberry District, South Carolina. He has already proceeded to that place.

Br. G. W. Montgomery, formerly of Portland, Me. has removed to Buffalo, N. Y. He and Br. Marvin of Albany will unite their labors to supply Buffalo, Williamsville and other places in that vicinity with preaching.

GORHAM, ME.

We learn from the Religious Inquirer, that Rev. M. Rayner of Portland visited Gorham on the 15th ult. and preached the doctrine of the grace of God to a respectable congregation of citizens. This is the first time a Universalist ever preached in that town. Gorham is known as almost wholly given up to orthodoxy. It is a subject of satisfaction to us to learn, that a more consistent doctrine has been proclaimed in that place, and that many were independent enough to hear and judge for themselves. We trust the seed sown may bring forth much fruit, "being mixed with faith in them that heard it."

Br. Rayner's labors in Portland we understand are highly blessed to the upbuilding of the cause of truth.—His house of worship is always filled, and not unfrequently hundreds are obliged to return home, not being able to obtain seats. We infer that there is quite a revival in Portland. Such are the blessed effects of "four day meetings." Will the Mirror please to account for this state of things?

A meeting of Universalists was held in Plattsburg, N. Y. on the 28th Sept. at which Br. J. Bradley presided as Moderator, and Br. J. Wright acted as Clerk. The meeting continued two days, during which time sermons were preached by Brs. B. F. Fuller, Z. C. Wood, E. Vase, and J. Bradley. A Circular Letter is written by Br. B. H. Fuller, and published in the Universalist Watchman.

What is the reason that the Mirror is so silent on the subject of its quondam friend and brother, the Rev. Samuel Arnold, late of Ossipee, N. H.? Can Mr. C. tell what mission that gentleman is on now?—Don't be so silent, neighbor. A short time ago, you had much to say in favor of this same divine. You can excuse the matter and prove him a very saint after all. Say that he only followed the apostolic direction to "greet one another" (especially young female converts) "with an holy kiss." You quoted scriptural authority to prove that he was justifiable in beating the little orphan boy almost to death.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

CORRUPTIONS OF CHRISTIANITY.

This is called an enlightened age; yet how comparatively small are the number, who have the means to judge correctly of this matter; though the Bible is daily spread before them! However vain or censorious in regard to the views of others, such a remark might first appear, it is nevertheless true. How then happens it, in the mid-day light of an inquiring age, where people boast of their bible knowledge, and religious instruction, that so many relics of former corruptions and modern perversions in the christian code, should be so pertinaciously adhered to and inculcated? They, no doubt, had their origin partly in the imbecility, and partly in the wickedness and ambition of those who were the pretended defenders of the faith once delivered to the saints. Man being always the same under similar circumstances, the same causes have continued to exist, and will continue so to do, so long as an aspiring clergy can control the minds of the less informed multitude, by a sanctimonious garb, and a pretended zeal for the good of immortal souls. It is

not strange that such should have been the effects, under certain governments, and during certain periods of time when a general intellectual night, pervaded the eastern world; but again the question presents itself, why does such a state of things yet continue, in a land exalted for religious inquiry and religious freedom? The force of habit and education, have oftentimes as strong, and as abiding impressions, on the minds of the learned or well informed, as upon those who constitute the great mass whose opportunity and whose inclination to investigate truths may have been much less. Both of these courses still continue to exert an influence in this country, unfavorable to the immediate triumph of those pure and distinguishing doctrines of christianity, which were penned down by the primitive christians, for our instruction, for the rule of our faith and practice, pertaining both to our present and future good.

Although many corruptions were shaken off at the commencement of that era, emphatically termed the Reformation, yet there are too many still left to disgrace the christian church, and to obstruct that path, otherwise, smooth and engaging, with thorns and noisome reptiles,—and thereby render it a land of shadows, darkness, doubt, and horrible despair. *Medicus.*

[For the Christian Intelligencer.]

THOUGHTS ON SCRIPTURE TEXT.

NO. 8.

TEXT.—"And I heard another voice from heaven, saying come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 1. Sin is a transgression of God's law.—God requires his offspring to love, and serve him with all their powers, time, and talents. As God is the first cause and last end of all things, he is worthy of the reverence and respect of all his own creatures. As the earth is the Lord's and the fulness thereof, all men every where, at all times, are bound to fear and obey him.

To transgress such reasonable commands, exposes, yea, involves every sinner in tormenting plagues. The plagues threatened in connexion with our text, were to come suddenly, or "in one day, death, and mourning, and famine." Babylon had committed abomination, and had fallen into destruction. "She was in to be utterly burned with fire, for strong was the Lord who judged her."

As God is unchangeably holy, he must be always disposed to follow sin with plagues. Hence no one can live in the practice of sin without living in torment. And the torment must be in proportion to the evil of sin. Some sins being more heinous or aggravated than others will merit severer plagues. So the Prophet represents, verse 7. "How much she hath glorified herself, and lived deliciously, in much torment and sorrow give her."

But, however, dreadful the plagues are to the workers of iniquity; yet they seem to be confined to this world. For in chapter xv. 1. John saw seven angels having the seven last plagues; for in them is filled up the wrath of God. And they were commanded, chapter xvi. 1. to "pour out the vials of the wrath of God upon the earth."

Such views are not at variance with some expressions of a distinguished orthodox writer: who says, in late sermon in the National Preacher, on Temperance, that "distilled liquor" when drank "tends to destroy all that is pure, and spiritual, and lovely, while it kindles in body and soul the flames of hell." Hence these flames of hell are in this world, and not in another.

Again the same writer says, "God hath no pleasure in the death of the drunkard, and the drunkard can have no pleasure in the second death; it cannot therefore, be consistent, either with love to God or love to man, to add to the multitude who shall swell the eternal wall."

If it is not consistent with love to God to add to the number of the miserable, how is it consistent to have any number miserable to all eternity?

We read of a second death which implies a first, but where do we read of a third death? To be dead in sin is the first death, the second death is the death of the body. If there be any death after the death of the body, it will not be the second, but the third death. But where do we read of the third or eternal death? Divines have talked of death temporal, spiritual and eternal: but here are three deaths. According to this plan, spiritual and not eternal death is the second death. We read of a first resurrection, which implies a second. The first takes place in "this world and is spiritual. So Paul teaches the Colossians. If ye then be risen with Christ set your affections on things above, &c. You hath he quickened who were dead, &c.

The second resurrection is that of the body, which is sown in dishonor, but shall be raised in glory. Blessed are those who have part in the first resurrection on them the second death shall have no power. The sting or power of death in sin. But when sin is taken away, and a person is made holy, by the washing of regeneration and the renewing of the holy spirit, the second death can have no power to plague or torment him.

The second death, which to the ignorant, the vicious and unbelieving is terrible, is a welcome messenger to the pure in heart, to the strong in faith, and to the pardoned soul.

In Barnstable, (according to the Patriot) a gold breast-pin was some time since accidentally thrown with the floor sweepings into a bog sty. Late in eating a hog's tongue, the pin, of pure gold, was found in it, but the brooch is still lost.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, NOVEMBER 4, 1831.

MADAWASKA DIFFICULTIES. Our North Eastern Boundary affairs are becoming more and more interesting. The late arrest of several citizens of Maine, by the authorities of the province of New Brunswick, and their subsequent trial which resulted in their being sentenced to pay heavy fines and to suffer three months imprisonment; has aroused a strong feeling of indignation in every part of the State. All parties are united upon this point, and the only strife between them now, is to see who shall express himself in the strongest terms of indignation. In accordance with the popular voice on this subject, Gov. Smith has called a meeting of the Council this day to deliberate upon the proper measures to be pursued in relation to it. We submit extracts from two of the leading political papers, the *Argus* and the *Advertiser*.

The Advertiser of Tuesday says:

Trial and Imprisonment of American Citizens in a Foreign Gaol.

We have read with the utmost indignation in the *Royal Gazette* and the *New Brunswick Courier*, a Report of nearly six columns, giving an account of the fine and imprisonment of Barnabas Hannewell, Moderator and Constable, Daniel Savage, (Selectman,) and Jesse Wheelock, Town Clerk. Each of these gentlemen has been sentenced to pay the sum of FIFTY POUNDS, and to be imprisoned in the COMMON GAOL of the county for THREE MONTHS, and to stand committed until the fines are paid. The indictment which led to this sentence was for "conspiring together to subvert his Majesty's authority within the Madawaska, and to set up and establish a foreign power and dominion in place thereof." Another indictment now awaits the prisoners, which is for assembling at another time and place and for "proceeding to choose Peter Lizotte, a liege subject of his Majesty to be a Representative in the Legislature of the State of Maine." A letter from Machias also gives us the following information:—

MACHIAS, Oct. 26, 1831.

"Messrs. Editors—I have just seen a letter under date of the 19th inst. from Mr. Wheelock, one of the unfortunate individuals imprisoned at Fredericton, stating that they have been tried and found guilty on one indictment, and sentenced each to pay a fine of £50 and be imprisoned THREE MONTHS. There were two bills preferred against them,—one for each town meeting. What sentence they will receive on the second indictment, at the next term, (which is in February) Mr. Wheelock feelingly adds—'God only knows.'"

They have received no intelligence from Maine—have no means of paying the fine—and are unable in any way to ameliorate their condition. Something ought to be done without delay, by our State Government, for their relief if possible."

It seems to us that certain questions should have staggered Chief Justice Chipman before he took a step which will of course involve the two nations in great difficulty. Did he not know that the United States as well as England claimed jurisdiction in this disputed territory? As the question of jurisdiction was disputed, what right have the British to an exclusive possession? If they justify their acts of sovereignty, why can we not on the same principle? and thus justify the incorporation of Madawaska.

To our own government there is now presented a question of perplexing and alarming importance. If the Governor of Maine was carried off by British soldiers, a bill of indignation would run throughout the whole community. And is not Barnabas Hannewell made of flesh and blood? and has not the Governor by sanctioning the incorporation of Madawaska, acknowledged him an American citizen?

The Argus of Tuesday says:

The patience and forbearance which this State has so long shown, under a judicial but systematic course of aggression and encroachment, has, as is usual in such cases, only invited new aggressions and new encroachments. We have regretted the proceeding of our fellow citizens at Madawaska, not because they had not the clear right to do as they have done, not on account of its inutility at this moment, but because of its liability to be made the pretext for some such outrage as has been perpetrated, and for the infliction, from another quarter, of a more serious injury to the State. We have forborne for several months to say much on the subject of our border difficulties, partly from the want of a full and distinct knowledge of the subject, but more from respect to the constituted authorities of the State and of the United States. To be silent under the existing state of things would be infidelity to the interests of Maine. Happily for her, the rights of the State, in regard to its territorial limits, have been preserved aloof and separate from the objects and arrangements of party distinctions and contentions. Whatever may have been our differences on other subjects, on this, with some few very honorable exceptions, there has been but one consenting sentiment and feeling.—Men of all parties and all conditions, each according to his situation or opportunity, have been ready and prompt to do what was in their power to vindicate the rights and interests of the State. When, therefore, the people of Maine speak upon this subject, when they act upon it, they do not speak or act as party men.—They have been waiting with patience and confidence on the movements of the general government, whose duty it is to vindicate their right and to maintain the integrity of their territory in its whole extent without curtailment—without compromise.

But we must speak and we will speak—it is time for the people of Maine to awake from their dream of confidence—or prepare to drink still deeper of the cup of humiliation. We boast of being a sovereign State—we talk of our equal rights as a member of the Union. All this is true, if we look only at the Statute Book. It is true,—for the purpose of exacting from us our share of the public burthens. It is true,—for the purpose of demanding our brave and hardy soldiers and seamen to fight the battles of the country. But we are told of our patriotism. True, Maine is patriotic. Hence though her shipping was rotting at her wharves, (for insignificant as Maine is, she in tonnage is the third State in the Union,) though her lumber was perishing on the banks of her streams, though her fishermen and sailors were driven from their element, though her means of subsistence were cut off, and her resources exhausted by an oppressive embargo, at the call of the United States, she buckled on her armor to aid in the cause of the second war of independence.—She did so in opposition to the influence and authority of a parent State.—The blood of her sailors was poured out to satisfy British vengeance at Dartmoor Prison. Must she also pay the penalty of that war by the sacrifice of her territory? We answer coolly but firmly—No. We protest against it. We deny the constitutional power of the United States to take from one State a portion of its territory and transfer it to another, without the consent of the State interested. Much more do we deny the constitutional power, in time of peace, to transfer such territory to a foreign State. Nor does it make any difference whether such transfer be attempted to be effected directly by treaty, or indirectly under the mockery of a fraudulent arbitration.

SUNDAY MAILS. For several months past, the western mail of Sunday has invariably arrived here from one to two hours later than on other days. On week days it usually arrives before 8 o'clock P. M. but on Sunday it is frequently as late as 10 o'clock. Consequently letters and papers by that mail are not delivered until Monday, and thus the reception of a mail in this town, Hallowell and Augusta, on Sundays, is effectually prevented. We should like to know how this happens. Congress has decided that that body has no power to stop the mail on Sunday, but it seems there is power somewhere to do it.

American System Convention.—A meeting of delegates representing the Farming, Mechanic, Manufacturing and Commercial interests of the United States, assembled in New York on Wednesday the 26 inst, and continued in session at the last date. The objects of the meeting are to devise measures for continuing a system of protection and encouragement to American industry, and securing the due execution of the laws now in existence for that purpose. Thirteen States and the District of Columbia are represented by near 500 delegates. Judge Wilkins of Pennsylvania is President of the Convention.

NEW PAPER. We have received the first No. of a new paper published at Farmington by W. A. Dunn. It is called the *Sandy River Freeman*, and professes to be neutral in its politics.

ENGLISH PAPERS of the 12th ult. have been received at Baltimore; their domestic contents are unimportant, and the accounts from the Continent not so late as had previously been received at N. York. The London newspapers having been filled with sagacious speculations upon the absence of the Princess Victoria, at the coronation show, and the influence such an incomprehensible event was like to have upon the state and the stocks, the London Globe "had authority" to say that her little highness was sick and could not go. Whether this announcement quieted the fears of the politicians does not appear. It was also remarked that all the members of the last administration, who were members of the House of Commons were shooting partridges instead of walking in the procession.—*Bost. Courier.*

GREECE.—A letter from Corfu, Aug. 17, contains the following extract from Napoli de Romania:—"Blood is again flowing in Greece. The President has been employing the Russian forces to resist the demands of the sensible constitution. Five days ago we were fighting against the Russians at sea, and against the Tacticos and other troops of the President by land. Admiral Miaulis commands the Greek fleet, which he has taken possession of in order to defend the rights of the people. The battle took place in the port of Poros, where the Russian Admiral was with a frigate and three brigs. A Greek sloop and a Russian brig have been disabled. We are looking with the utmost anxiety for the result of these events."

LATE FROM PERNAMBUCO.—By the brig arrival at this port of the fast sailing brig J. Aslmun, Capt. Coupland, 22 days from Pernambuco, sailed October 3, we learn, that on the 15th September the soldiers at Pernambuco revolted, and took possession of the City, and kept it for three days. After they had possession, they threw off their armor, and (in disguise,) plundered almost every store in the City; but as they were retiring with their plunder, were met by the citizens assisted by the American and English residents, and the city was retaken. 2 or 3 hundred soldiers were killed, and wounded.—*Philadelphia Inq.*

LATE FROM COLUMBIA.—By the brig Medina, Capt. Paff, in 23 days from Cartagena, we learn that in the latter part of August she was compelled by the authorities of that place to transport 250 troops under the command of General Luque, Chagres, on their way to Panama. When the Medina left; Panama was in the possession of the Liberals, i. e. the Luque

party, and it was generally supposed the troops would keep every thing quiet. Report said that the principals in the opposition had been executed. Bogota, the Columbian capital was rather in an unsettled state.—*Journal of Commerce.*

ACCOUNTS FROM CONSTANTINOPLE to August 10th, state that not only the plague, but the Cholera prevailed there. Within the last 10 days between 2000 and 3000 persons had been attacked by the latter disease, which however seemed to be less malignant than in other places. Commodore Porter arrived on 10th, with the ratification of the treaty of Commerce concluded between the Porte and the United States.—*Ibid.*

Arrival of Mr. Van Buren in England. The London Herald of the 12th Sept. received in Baltimore, says:—"The American packet ship President, Captain Chaplain, passed through Spithead yesterday evening, in twenty four days from New York; She is a splendid vessel, and brings as passengers his Excellency, the Hon. Martin Van Buren, as Ambassador from the United States to this country. He landed at Cowes."

SWITZERLAND, Indiana. In the year 1801 three families, consisting of seventeen persons, left Switzerland, in Europe, for this country. In the year 1803, they settled what we now term Switzerland proper, on the rich and fertile banks of the Ohio, half a mile below Vevay. The amount of their riches at that time, consisted in athletic bodies, industrious, economical, and temperate habits, and seven dollars in money. This stock was not misimproved. They planted vineyards, and commenced the cultivation of the grape. They now manufacture from four to five thousand gallons of wine, yearly, which is known in the market as the "Vevay wine." They have some of the most beautiful orchards in the western country, bearing the most rich and delicious fruit. Of the seventeen persons who came to this country together, all are living except two, and those two died in good old age. They are now eighty four in number, making a very good increase for twenty-eight years. From time to time, accessions have been made to their numbers, by emigrants from their native country, so that there are now in Switzerland and its vicinity, about 200 Swiss; and we venture to say the same number of people cannot be found in the United States of America, in whose honesty and integrity more confidence can be placed. They live and associate with one another as human beings should, like members of one great family. Retaining most of the customs of their native land, they are generally surrounded by plenty, and in their dwellings are found cheerfulness and hospitality.—*Vevay Monitor.*

CHOICE OF A WIFE. (Burleigh's advice to his son.)—"When it shall please God to bring the man's estate, use great providence and circumspection in choosing thy wife; for from thence will spring all thy future good or evil. And it is an action of thy life, like unto a stratagem of war; wherein a man can err but once. If thy estate be good, match near home, and at leisure; if weak, far off, and quickly. Inquire diligently of her disposition, and how her parents have been inclined in their youth. Let her not be poor, how generous soever; for a man can buy nothing in the market with gentility. Nor choose a base and uncivil creature, although for wealth—for it will cause contempt in others and loathing in thee.—Neither make choice of a dwarf or a fool—for by the one thou shalt beget a race of pigmies, the other will be thy continual disgrace, and it will yirke thee to hear her talk. For thou shalt find it to thy great grief that there is nothing more fulsome than a foolish wife."

Newspaper borrowers.—Reader, if you borrowed this paper, send it right back—as you may feel cheap after you have finished this paragraph.

If the tailor sends a new coat home to you, would you think your neighbor fair in his request for the first use of it?

If the baker leaves you a hot loaf, should you like to lend it to your neighbor, and have it returned cold with the corners knawed off?

If the penny post leaves a letter on your counter, should you think it right in your neighbor to seize it, before you had time to read it, to tally a load of potatoes on it, and thank you for the use of it some hours after, if he should not be so unfortunate as to lose it?

If these things are not right—then it is not right to borrow a newspaper on the day when it is published.

We have received a request from one of our subscribers to discontinue his paper for the present, for no other reason than that he is plagued by borrowers.—We presume they are not such persons as he can very well deny the use of the paper. So it is with you, borrower, whoever you are! The person who lent you this, although he apparently did it with pleasure, wished that you would take the paper yourself, and not take his new coat, hot loaf, and letter, before he has made full use of them himself.—*Portsmouth Journal.*

Hogs.—Scientific farmers, who have made repeated experiments, pretty generally agree that a great saving can be made in the mode of fattening hogs, by cooking their food after they are put into their pen. When fed upon hard corn, it is believed that one half passes through them undigested. Much can be saved by grinding it, and still more by boiling after grinding.—

The best method probably is to have a large kettle set in an arch; in this the meal of corn, oats, peas, &c. should be boiled into a sort of pudding, and may be mixed with potatoes, pumpkins, squashes, sweet apples blown from the trees unripe—all boiled together, and given to the hogs in suitable quantities, and in clean troughs.

A striped Bass weighing forty pounds was taken day before yesterday, by a colored servant living with Benjamin Bailey, Esq. on the banks of Harlem river, a little south of the bridge. The fish was discovered by the man from the end of the dock, which projected some distance into the river. At times he would sail gently along past the dock into quite shoal water, but how to capture him was the question. No net, nor hook and bait was at hand, and as the golden opportunity might not last long, our hero quickly resolved to encounter him single handed in his native element, and at a favorable moment he leapt from the dock directly upon his back. The affrighted fish darted from under him as though a shark was in pursuit, and as luck would have it, took a direction for the shore, and ran up nearly high and dry into the mud. Before he could get fairly afloat again and have a plenty of sea room to make his escape, the colored man seized him by the gills, dragged him up on to the beach, and secured his prize.—[N. Y. Ev. Post.]

The Newburyport Herald relates an occurrence which happened in Rowley last week. Mr. David Pickard, who was on the marshes by a narrow creek, near the mouth of Rowley river, saw a large fish—a shark as he supposed—making up the creek, with his back above water. Being provided with a gun, he discharged it at the creature, when it made a monstrous leap and deposited its huge bulk high and dry upon the land. It measured nine feet in length.

Avalanche in Westbrook. During the night of Thursday last, about an acre of land on the North bank of the Presumpscot river, slid into the middle of the stream making an artificial bridge, over which people passed and repassed with safety.—The avalanche is about a quarter of a mile below Pride's bridge. The river, above the newly formed bridge, rose with such rapidity, and flowed the fields in the vicinity, while below it was drained so that the factories and mills were not supplied as usual. On the following day, however, the water gradually wore away the slide, and has continued to so ever since. The factories and mills have now their accustomed supply of water—and the water will probably continue washing the avalanche till it entirely disappears.—*Eastern Argus.*

Lemon Syrup.—The lemon sirup, usually sold at fifty cents a bottle, may be made cheaper. Those who use a great quantity of it will find it worth their while to make it. Take about a pound of Havana sugar; boil it in a water down to a quart; drop in the white of an egg to clarify it; add one quarter of an ounce of tartaric acid; if you do not find it sour enough, after it has stood two or three days and been shaken freely, add more of the acid. A few drops of the oil of lemon improves it.

Black men with white wives.—It is well ascertained that a number of blacks and mulattoes in N. York, are married to white women. A "dandified" burglarious negro was arrested a few days since, and in the course of business it became necessary to send for his wife—when lo and behold, two appeared, the one white and the other black—it was said he had another—but she escaped the search of the officers.

Day of Labour.—A meeting of mechanics and Machinists at Providence, has resolved, that from and after the 20th of March next, they will consider ten hours of labour as constituting a day's work, and pledge themselves that, from and after that time, they will labour no more than that number of hours for a day.

An insult to the American flag by a British Cruiser on the West India station is spoken of in terms of reprobation by the Boston Patriot. The cruiser fired into the brig Henry of Beaufort, N. C. This looks a little like piracy; but who can complain, when American citizens are lying in Fredericton goal.

PATRONAGE. It is stated that during the nine months, which Lord Gray has exercised the Premiership of Great Britain, he has secured to his family connexions, of various degrees of consanguinity, emoluments, sinecures, and pensions to the trifling amount of one hundred thousand pounds per annum.

The cattle show in Worcester is represented as highly sustaining the character of the Farmers and Manufacturers. The following true toast was drunk:—

Gold Digging.—The best tools in the business, a plough and a hoe—the best place to seek for it, above ground.

The following was among the toasts drunk at the celebration, in St. John, of the anniversary of the battle of Travagar.

Sir Archibald Campbell.—May the sword that chastised the haughty of the East, awe the audacious of the West."

The American Schooner Breakwater, at the Falkland Islands, has been seized by the Buenos Ayren government, under a claim of jurisdiction which our government has formally declared it will not recognize.

Boston Representatives.—The city council have agreed on sixty as the number of Representatives to be sent by the city to the next Legislature of the State!

POSTSCRIPT!!

Fall of Warsaw!!!

The British ship Arkwright, which arrived at New York last Sunday evening, from Dundee, which place she left on the 24th of September, brings the following unpleasant, but not unexpected, news.

Official intelligence was received at Berlin, on the 11th inst. of the capitulation of the city of Warsaw, on the 7th, at 6 o'clock, P.M. after two days bloody fighting in the neighborhood, during which the Russians carried by assault at the entrenchment which had been raised to protect the city. The Polish army, followed by the Diet, and Members of the Government, retired through Praga on the night of the 7th, and early on the 8th the Russian Army entered, maintaining perfect order—persons and property were respected.

The Poles were retiring upon Modlin and Plock, where it was supposed they would make an effort to maintain themselves.

APPOINTMENTS.

Br. M. McFarland will preach in Albion next Sunday, and in the Free-will Baptist Meeting-house in Prospect, near Cape Jellison, in a week from next Sunday.

The Editor expects to preach next Sunday and on Sunday after, in Waterville.

Br. N. C. Fletcher will preach in Waterville on Sunday the 20th inst.

MARRIED.

In Bath, Mr. John D. Mitchell, of Winthrop, to Miss Martha L. Robb.

In Georgetown, Capt. William Drummond to Miss Mary, daughter of Michael Fisher, Esq.

In Bowdoinham, Mr. Abel Leonard to Miss Eliza Egan, both of Bowdoin.

In Waterville, Isaac Redington, Esq. to Miss Elizabeth, daughter of Nathaniel Gilman, Esq.

In Hallowell, Mr. William Center, of Belfast, to Miss Emily Martin.

DIED.

In Winslow, Mrs. Hannah, wife of Mr. Thomas Sloan, aged 34.

In Portland, Mr. Caleb Prince, aged 22.

In Waldoboro', Mrs. Experience Pitcher, aged 90.

In Brooksville, Mrs. Mary Stack, aged 82.

In Newburyport, Mr. Wm. Nutter, of Swan Island, (Penobscot Bay.)

Lost overboard, from sch'r Retrieve, on her passage from Bath to Beverly, on Friday last, near Ram Island, Mr. Thomas Ross, of Bowdoinham, aged 25.

MARINE JOURNAL.

PORT OF GARDINER.

Friday, Oct. 28.—Sailed, brig Shamrock, New Orleans; sch'r's Albion, Battles, Plymouth; De Wolf, Kelly, Sandwich; sloop Joseph, Chace, Boston.

Saturday, Oct. 29.—Arrived, sloop's Hensietta, Perry, Sandwich; Meteor, Perry, do.

Sailed, brig, Carroll, Cox, New Orleans; sch'r's Ruby, Tappan, Manchester, Leo, Rogers, Dennis; Five Brothers, Austin, Boston; Neptune, Lee, Manchester; William Barker, Mason, Boston; Mary, Blanchard, Boston; Harmony, Hinton, Boston; Lucy, Baker, Dennis; Reliance, Paris, Nantucket; Lydia & Mary, Gould, Plymouth; sloop's Betsey, Orr, Boston; Expert, Baker, Falmouth.

Sunday, Oct. 30.—Sailed, sch'r's Juno, Orr, Boston.

Wednesday, Nov. 2.—Arrived, sch'r's Dolphin, Quincy, Boston.

M. B. F. O. F.

Meeting at Masonic Hall, Wednesday evening next, Nov. 8th at 1-2 past six o'clock, P. M.

A punctual attendance is requested.

A. G. DAVIS, Scribe.

3d day, 11th month, A. D. 1831.

Daily Paper in Augusta.

EATON & SEVERANCE propose to publish a daily newspaper in Augusta, during the session of the Legislature, if a sufficient number of subscribers can be obtained, to be called the *MAINE DAILY JOURNAL*. The *Daily Journal* will be delivered to subscribers every morning at the low price of one dollar for the session, and will contain the Legislative proceedings for the previous day, together with an abstract of Congressional news, and the foreign and domestic intelligence of the day.

Daily papers have heretofore been established only in large commercial towns. They depend mainly on a large population to whom they can be delivered every morning or evening without expense of postage.—There is no instance, we believe, in this or any other country, where a daily paper is published in a town having no larger population than Augusta; but anxious as we are to meet the just expectations of the citizens of the State and the members of the Legislature, we have concluded to make the attempt, in the hope that the citizens of Gardiner, Hallowell and Waterville, to whom we shall offer the paper every morning, will unite in giving us that support which other daily papers find in large commercial towns.

It shall be our endeavor to report the proceedings of the Legislature faithfully and impartially, never distorting or misrepresenting the language of political opponents in debate. Indeed we hope to acquire such a reputation for fairness and impartiality in this respect, that all parties shall have confidence in whatever we may publish of legislative proceedings.

We shall send our daily to all the printers of newspapers in the State, trusting they will use a little exertion to procure us that patronage which is necessary to continue in publication.

The weekly Journal will be continued as heretofore at \$2 a year, and will also contain an account of the proceedings of the Legislature, together with the latest foreign and domestic news.

Augusta October, 1831.

DISTRICT NO. 1.

A man's school will commence in the school house of District No. 1 on Monday Nov. 7.

Boys over 8 and girls over 10 years of age only, will be admitted. P. SHELTON, Agent.

Nov. 3, 1831. 44.

KENNEBEC, ss.—At a Court of Probate, held at Augusta within and for the County of Kennebec, on the twenty fifth day of October, A. D. 1831.

WILLIAM H. JEWETT, Administrator of the estate of **STEPHEN JEWETT**, Esq. late of Gardiner in said county, deceased, having presented his second account of administration of the estate of said deceased for allowance:

Ordered, That the said Administrator give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Christian Intelligencer printed at Gardiner, that they may appear at a Probate Court to be held at Augusta in said county, on the last Tuesday of November next, at tea of the clock in the forenoon, and show cause, if any they have, why the same should not be allowed.

H. W. FULLER, Judge.

A true copy. W. EMMONS, Register.

THIEF!

Ten Dollars Reward.

THE Store of the subscriber was broken open on the night of 26th inst. and sundry articles stolen. The following are some of them—A paper of large double blade Knives—1 paper of Jack-Knives—wooden handles—about a dozen flag silk Handkerchiefs—about 1 dozen cotton do. large print, red and yellow—supposed two or three Fur Hats, J. M. Peck's make—five dollars in money in small change in cents, and a one dollar bill.

The above reward will be given for the apprehension of the thief, and a suitable reward for the return of the goods. WILLIAM KENDALL.

Fiscum, Oct. 27, 1831.

Ever pointed Pencils.

A new supply just received by P. SHELTON, cheap.

New Flour.

A FEW barrels of superior quality superfine FLOUR for sale by P. SHELTON.

October 8.

